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Transcription Room

#7 in Series

M 2190

Group II

Barn

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MR. NYLAND: So, we'll make it questions and answers. We'll start without any introduction. Who has questions?

Frank Conaway: Mr. Nyland, Frank Conaway.

MR. NYLAND: Yes, Frank.

Frank: I keep going through periods when I don't have faith in my own ability to Work, and if, after such a time, an attempt does start to produce something , if it starts to go over, then I'm so over-joyed by the taste I get that I can't ride it out and it never really becomes Work.

MR. NYLAND: Can you hear it in the back there? Huh? Can you? Yah.

Frank: And I need help in making my wish more constant and in giving me some kind of confidence that when I have it I can use it.

MR. NYLAND: When does it--does it happen when you can Work?

Frank: It hasn't for a long time.

MR. NYLAND: So the question of the joy you're talking about hasn't been there for some time.

Frank: Well, that has, if it starts, if I get a taste of--of it starting to become Work, that's happened recently, but it never really--it--it's

just a taste, it's not--it never really becomes--becomes Work.

MR. NYLAND: At times, when you ask yourself do you really want to Work, what is your answer? In a general way, not that it has to be followed by Working, but when you look at Work as a whole, as something that is there and, you might say, is offered or at least you have a certain acquaintanceship with, what do you think of Work? As a--as a philosophy or as a method or as a means for understanding your life or even as a possibility of conducting your life in a certain way; or that it gives an opportunity for a development of your inner life which is very little developed? What is your attitude towards it? At what particular level would you place it as information? You know what I mean by that? There are different levels of information which are determined by a person and, in accordance with his interest, he places with more interest such a subject or means at a higher level. What kind of a level has it in a general way, like, let's say, Essays of Emerson or Krishnamurti giving a speech; or if you happen to read the Upanishads, or old religions maybe that you are familiar with; or a study of anthropology, or primitive cultures in general? Where do you place it?

Frank: Almost in--almost in no kind of a relationship to that. It's something completely different for me.

MR. NYLAND: Is it something that you consider quite separate from your life at the present? Is it the kind of philosophy that you only want to use on very special occasions?

Frank: No. It's--it's sometimes very difficult to try to use it except on special occasions, though.

MR. NYLAND: But in a general way, for instance, you happen to see ALL AND EVERYTHING on the table and you look at it and you say, oh yes. What is your reaction?

Frank: Well, it--it varies, but...

MR. NYLAND: (It's all right, Bill.) (microphone trouble) Yes, it probably will vary but in a general way someone mentions Gurdjieff to you. For instance, in the group it happens to be that someone is talking about their inner life. What does it create in you?

Frank: It--it creates a desire to--to free my life for contact with something much higher.

MR. NYLAND: Does it really go that far? When you say - free your life in order - is ther--are there thoughts of that kind that you want to, as I say, grow up or that you want to have contact with higher level of being?

Frank: Yes, there are.

MR. NYLAND: At such a time, if you do, aside from the fact how many times you happen to have that as an experience, is there--that as an encouragement to try to Work?

Frank: Yes.

MR. NYLAND: How often do you think you could have that during a day? See, it does require a question of yourself being serious about it and actually wanting to change. That is, if that condition is--is really such that you feel that since you are not thinking very much about Work and don't do it, that there is a little bit of a pang of conscience in you that says: Well, perhaps I should or maybe I want to make some attempt in order to be reminded oftener. If it is in that state, it's fairly easy. All you have to do is to put a knot in your handkerchief or a piece of paper in your pocket, or something that actually can remind you at a certain time. And then, of course, if you are serious you will say: I will make an attempt.

I don't think it's the reminder. I think that if you were reminded in a variety of ways, even during the day, I don't think you would take such opportunities at all. It goes much deeper. It has to be a

realization that it is worthwhile for a very definite purpose. And that of course must be based on the realization of yourself the way you are; and if you want to call it unconscious or asleep, that you don't approve of that kind of a state. That is one way.

Another is of course that you have a feeling that you're not complete, that something is lacking, and that you feel the necessity of seeing if you can complement it. And the third way is you as a human being, in any relation to any higher form of life, do you actually have a relation? Considering that what you are and having within yourself a level of that kind of, I say, experience for yourself of an inner life, then comparing it with that what is higher, if that creates in you desire to go in that direction, of course it could become a motivation.

If I were serious about such things, I would go through my day and see how often I spent time on what. I would start to valuate the expenditure of my energy. I would see where it went at the end of a day; and again, this requires that kind of honesty, to admit that it has gone many times in very definite--different directions and superficial, and sometimes maybe even deeper. But what is there in you that you feel as an inner life that ought to grow out or develop? It comes down to that.

You understand what I mean?

Frank: Yes.

MR. NYLAND: How serious is Work when it happens to come to you? How serious is it for you? What would you do if you didn't have Work; if, at the present time, you were under order that you never can Work - instructions that whenever you happened to think about it, it's forbidden to Work? It would be a very interesting kind of experiment, that whenever the question comes up, either through your thought or

your feeling, and then you are, as I say, under instructions not to Work at all, just to continue with your ordinary life the way you always do or have done and very little attention paid to any kind of an attempt, that it is actually forbidden - even such that you make it that you say, If I do it, I would be punished. In that way, you can find out if it actually has value. But you have to be quite honest about it. And maybe day after day will go by without any particular reason to think of--about Work at all or, if you happen to think about it, that you say, oh, that Work! Otherwise your question has no value. You understand what I mean?

For me the question of Work is simple - it is yes, I have a desire to find out - and if that isn't there and if that isn't there enough during the day, then forget it. You can give yourself a task for one week to live without Work. Will you take that?

Frank: I don't want to.

MR. NYLAND: Why don't you?

Frank: I--I don't think I could do that.

MR. NYLAND: No, maybe you couldn't. But then, if that's the case, you have to valuate your desire to wish to Work at certain times and you have to put it next to different interests you have; and there--if there is a question of doing one or the other, that you could make a choice. You have a chance, let's say, to read a book or a magazine or a newspaper and instead you say, no, I want to spend fifteen minutes in trying to see what is the difficulty of my inner life or questions of that kind, or thinking about Work - if you wish, without Working, but at least give it attention to see what is the value at that time, if you actually would choose that instead of continuing with your ordinary affairs.

If you wish that as a task, take it, write up at the end of the

day how often you have been placing yourself in that kind of situation of having real interest, aside from the fact of Working or not, that actually you come to a conclusion that it has a value and what is that value in your life. If you wish, you can report on it next week.

Frank: Thank you.

MR. NYLAND: All right. I'm not talking about religion you see. I'm not talking about the necessity of having an inner life for balance. I'm only talking now as a general interest of something that happens to exist under the name of Gurdjieff; and to some extent even saying I'm glad he has lived, I'm glad he has given something that is of value, whatever I have known about it; even if I can at the present time not as yet use it, I hope that in the future I may be able. All right?

Frank: Yes.

MR. NYLAND: Good.

Bonnie Cross: Mr. Nyland?

MR. NYLAND: Yah.

Bonnie: Bonnie Cross.

MR. NYLAND: Yes.

Bonnie: In trying to learn about Work, I have been trying to understand the state from which to Work. I don't know whether you call it a feeling or an attitude, and I don't feel that I have an adequate understanding.

MR. NYLAND: Dear, you must talk a little louder.

Bonnie: A little...

MR. NYLAND: I've heard it. It's only for the others. How--how long have you been in contact with Work?

Bonnie: About six months.

MR. NYLAND: What interested you in the beginning?

Bonnie: I read Ouspensky a couple of years ago, and then I've met some

people that were involved with Work and have discussed it with them.

MR. NYLAND: What was it that attracted you in this kind of a system of ideas?

Bonnie: I'm a very natural skeptic and I have studied and read and listened to people and talked with people about what may be called the great questions of life; I had a religious background as a child - and none of it seemed to fit my feelings, my needs or my growth. And through reading ALL AND EVERYTHING and through discussing Work and through having made some observations of myself, I think that it's a way in which I can grow - the Work.

MR. NYLAND: The emphasis is on what? Growth?

Bonnie: Yes.

MR. NYLAND: In what way now do you want to grow?

Bonnie: In every way, but to begin with I, to myself, I just say I want to be more than I am.

MR. NYLAND: Can you define that a little more?

Bonnie: I want to be able to order my life better, internally and externally, emotionally, spiritually, in the ordinary world. I feel that I need Work on all fronts.

MR. NYLAND: Don't make it too general. Try to be a little bit more specific.

Bonnie: In my daily life, if I make...

MR. NYLAND: It is--you're a simple person and there are certain desires on your part. You want to grow up, What is it you want to grow up? What is it in you that should grow up? What is it that really appeals to you if it can give you more control or more directive?

Bonnie: More control, a sense of direction.

MR. NYLAND: Then what do you imagine yourself to be, supposing you do grow up?

Bonnie: I have no clear picture of what I would do or of what I would be.

MR. NYLAND: No, it may not be clear, and it is probably based on the negation of what you are in many ways. So, if there are certain tendencies that you say are not becoming to me and shouldn't be there if I grow up to become a harmonious being - if that is an aim - you have to define it a little bit of what are the different things where you feel that you fail.

Bonnie: I would like to be more responsible. If I do something--I say I will do something, I would like to do it.

MR. NYLAND: Can't you do that in ordinary life?

Bonnie: I'm becoming more so.

MR. NYLAND: Huh?

Bonnie: I'm becoming more so.

MR. NYLAND: Yes, but I mean you don't need Work for that.

Bonnie: I've tried a number of other things and they haven't really developed me in that direction, because I don't think that for myself I could just set, as a task, being a responsible person. I would have to develop in other ways as well. There would have to be a reason why I wanted to be a responsible person, other than...

MR. NYLAND: Yes, you're right. You have-- you should have a good reason for being responsible. And if you want to be responsible for something it is very necessary to define what is that.

Bonnie: I want to be responsible for my life, for my own obligations.

MR. NYLAND: All right. Now, how much have you Worked, that is, made attempts, what we call an effort to create or have an 'I' present, or the acquisition of self-knowledge? How much have you--could you say, actually,as a result of your attempts? What have you seen?

Bonnie: I think I've seen a little clearer picture of myself as I am

from the attempts that I've made. They've been increasing in number, as the length of my involvement with Work--as time has passed.

MR. NYLAND: Have you seen certain things in yourself which you don't like?

Bonnie: Yes.

MR. NYLAND: And if you Worked could you accept them?

Bonnie: I think, even in the short period of time I've been involved, it has helped me to accept them.

MR. NYLAND: Are there certain things now that you originally could not be impartial to, that now you could be impartial?

Bonnie: Maybe not impartial but with less feelings toward them. I have less feelings toward certain qualities in myself.

MR. NYLAND: Has it given you self-knowledge?

Bonnie: Definitely. That I can say.

MR. NYLAND: Has it made you wonder, once in a while, once upon a time, that you never knew it but now you know certain things about yourself you didn't know?

Bonnie: That's a very common experience I have and it was fantastic, such experiences for me.

MR. NYLAND: Now, what is your question now?

Bonnie: When I'm--back to the beginning...

MR. NYLAND: I didn't hear.

Bonnie: When I think about Work, and when I try to consider what I'm doing in my attempts at Work, I think that I don't understand a state from which to Work or maybe I...

MR. NYLAND: You don't need a state. If there is a wish and you exist all you have to do is to find something that can become observant of you. You don't need a particular state. Certain states, if you want to call them that way, of course are a little bit more helpful. And you'll find

out gradually that if you actually make an attempt of having something within you be aware of yourself, that at times it's a little easier than other times. But I would not consider the state; otherwise you're looking for the state in order to do something. You don't really need it.

Bonnie: It was--it was just that I wasn't sure.

MR. NYLAND: Ah. If any time you think about Work, you are sufficiently in a state to make an attempt.

Bonnie: That's what I wasn't sure about.

MR. NYLAND: Regardless of what you are doing, your experience will tell you what is the best time or the best conditions. You forget about the state in which you have to be. The acceptance of yourself by this 'I' can take place any time because you exist all the time. And you will find out, of course gradually, that it will have the better success when the conditions are simple - not your state - conditions - little influence from the outside world, certain ways and means of yourself in your behavior, particular habitual forms of physical behavior, things of that kind. But your ordinary daily activity gives you enough opportunity to be able to see yourself, at times, in the sense we mean it, that something is aware of you. And then the requirement is to accept yourself as you are, busy.

You understand that?

Bonnie: Yes, I do.

MR. NYLAND: So I would say, go ahead. Try to find out more about yourself - more knowledge - but knowledge which is accurate in the sense, as we say, absolute; that is, objective, about which there is no further question; and to see if that what you are, at any one time or at certain times, can be accepted by this 'I' for whatever it happens to be. True acceptance means that there is impartiality.

All right?

Bonnie: Yes.

MR. NYLAND: Did you say yes?

Bonnie; Yes.

MR. NYLAND: Good.

Yah.

Phyllis Leavitt: Mr. Nyland, it's Phyllis.

MR. NYLAND: Yes, Phyllis.

Phyllis: I have--I have been making attempts to Work, and at times that I've tried - well, I don't know exactly what to say - I don't-- I don't experience awareness, but I know that I want to keep trying. And...

MR. NYLAND: Is it difficult to be aware?

Phyllis: It is.

MR. NYLAND: Of course, when awareness means that I have to be impartial about it and also that I have to remember it should be at the moment. But if I have an alertness, an aliveness of myself, and I know by--with my ordinary mind that I exist. If I live that way, when I say I have life in me and I can use it for this purpose or that, and I go about my ordinary business and I do it as well as I can, and I become alive, and I say alert when that what I'm doing I do with all my might - everything that I have I concentrate on that and I feel happy in being able to do it because I'm healthy, and I can do the different things that I set out to do. At certain times during such a little period, you will have a chance that you can accept yourself as you are without any further thought. A requirement is that when you are trying to be alert to yourself, that you don't allow other thoughts to interfere because that dilutes that kind of an effort.

The effort for alertness is only an expression of life, but the acceptance of my life as it is, in the form in which I manifest, that

would require an awareness. And for that I need really more attention tham just ordinary alertness. And when it needs more attention, it means that I have to use the energy going in that attention in a certain way, directing it to a certain place from which then--from which place then, something could be aware of me. So the step is a little further than just a utilization of ordinary energy for certain purposes. It is now definitely wanting to create something that is going to give me different kind of information about myself. But what usually happens is that when one starts to think about what one is doing, and after a little while several thoughts come to the mind also and they destroy even the question of alertness. And it should not happen when I want to have awareness, because then I cannot really tolerate other thoughts next to it which might interfere. The best way to approach it is that one is really alive and wants to do certain things that one is interested in without any thought of having to Work, and not thinking about awareness as yet, but allowing that what takes place to make me lighter in such an attempt of living, because when I am not light, I run the risk that there are many other thoughts which make me heavy. And therefore, the more I can concentrate on that what I want to do, and I do it with all my heart or I can do it because I have ability, presupposes then that other thoughts are not there which otherwise would make me very heavy.

First become light within yourself, that you have that kind of a wish of really acquiring knowledge, without defining as yet that the knowledge has to become objective. That is the next step. And the going over from alertness into awareness will then require that you set certain other things in motion in your mind which then gives you different kind of information about yourself. But you must not lose the lightness of wanting to do it.

You understand what I mean?

Phyllis: I think that I do.

MR. NYLAND: Too much thinking about work is not right. Many--much energy goes into such thoughts and they prevent certain energy to go in the direction of 'I', if that is an aim. At the same time, thinking about yourself will presuppose that you have an ideal of some kind towards which you strive; and when that is determined, you also take away energy from the awareness which does not accept a description of yourself as you ought to be.

Awareness simply means that I accept myself as I am, without any further description and without even looking at the future. All I wish in awareness is to have a state of being awake so that the awareness is continued when it is fed energy for that purpose.

Does that answer it?

Phyllis: Can I ask something else, something added to that? I mean, what I want to know is the way that I find myself--no - I'll try that. Okay.

MR. NYLAND: You find yourself heavy. When one has many thoughts, many outside influences have a chance to settle down in your brain and you react towards them. If there is a more concentrated effort, either in the sense of alert and aliveness, or in the sense of awareness, many other influences from outside will not influence you because you will not give them room. And that is one advantage of the concentration of trying to get to a state of awareness, because I exclude the influences from the outside and my brain becomes much clearer. You know that by experience.

Phyllis: Yes.

MR. NYLAND: And I call it simply heaviness because there are too many thoughts in the brain; that makes you heavy.

In order to produce it, you start by making attempts which come from a lightened state. In your posture, in your voice, in the way you make movements - all of that can be indicative of the state in which you are, and when it is heavy, all such things are also heavy as expression. But if you are light, you really don't care very much and you lift up your arm much easier than at other times and you don't have lead in your feet. And it's very necessary first to create that kind of a state, if that--you know for yourself, that in other conditions you are prevented from Working.

Phyllis: Yes. I think I know what to try.

MR. NYLAND: Now you should say, yes! That would change it completely, you see, as the difference between being heavy and light. But one has to make that. You have to answer to that as a desire from yourself, from within, that you want your behavior to be light. If you leave it to your ordinary mind, the mind will simply dictate to behavior. When the mind is heavy, the behavior is heavy.

What is really an aim for oneself in wishing to be light, that is, to make room for something else that could exist? And it is not only the mind, but it's really the total personality. When one is light, in a light state, there is a possibility of having something else enter which then can take hold of me and give me something that is my own. And the real aim for a person is that he develops something within himself which gives him the right to call it reality of himself. And when that is there, it is what I many times call solidity. But solidity is the realization of that what is me within myself, which is not changeable, not easily, and can be added to, if I wanted to, and gradually it will form my character. Solidity is really character. But I start with traits of character as an expression of such a character in my behavior, because I have control over that. I don't have

control very much in the beginning of the accumulation of data. I hope they will reach my inner, inner but I have no control of sending it there, but I do have control over my manifestations. And so, when I'm interested in being light, and also light and in this sense being empty within, which has to be filled, I start with the way I am, or speak, or walk, or do, the way I stand, the way I have a posture, the way I look, the way my--my face illustrates expectancy.

You see, I'm looking for something beautiful and I want to have a guide for my life. And I know that when I am weighed down by all kind of thoughts, I don't get it. Weighing down with thoughts is very much as if I crawl on the floor. It's so heavy. But when I stand up and I stretch out my arms and I have my face lifted up and I hope that something can come from heaven to me, something is within me, expecting that and hoping for it. And with that my aliveness really starts to become expressed and then there is no room anymore for the heaviness.

All right?

Phyllis: Yes.

MR. NYLAND: All right, Phyllis. It's a good attempt. I would give you a 10 for that if the scale is 100. All right?

(Silence) Don't wait too long.

Harriet Siegal: Mr. Nyland?

MR. NYLAND: Yah.

Harriet: It's Harriet.

MR. NYLAND: Harriet?

Harriet: Yes.

MR. NYLAND: Yes.

Harriet: I've been trying to add something to my Work attempts or to see some aspect of myself that I don't wish to see - in my Work attempts - but I haven't been successful in that.

MR. NYLAND: It is very difficult, Harriet. The fact that you don't

wish to see it means that there is an obstacle which is very definitely in the way. And one is not trained, in that sense, unless you happen to be a very morose type. One never wants to dwell on the things you don't like. You try to pass them by or you try to rationalize about them. But when you actually want to see them, for whatever the value is, as far as Work is concerned, you still have to accept them. So even if it is a dislike, you have to accept your dislike as a property of yourself. And that what causes the dislike is a characteristic of yourself which you also must accept. That is why it's so difficult.

It's very good to begin with looking at things and trying to accept what you are in kind of behavior which afterwards you criticize and say it wasn't right. But when it happens in your mind and you have classified it already as something that was not really becoming, then you still have to go through the process of when that actually takes place, that you then become aware of it at the time it is taking place. And you cannot allow any thought to come in because as soon as the thought comes in, you have a very definite desire to rationalize about it. That's why it's difficult. It's--of course it's not impossible. And constant attention paid to that what may be something that is not right can of course make you acquainted with it and also you can expect it if you know how it happens to come. And then you can be much more alert to that when you see yourself go off in, let's say, in a form of anger. And having been acquainted enough with the way one is angry, you can see certain things coming and maybe, at that time, it may be easier to accept the preliminary state before going into the actuality.

Harriet: But it's like I only see a little bit.

MR. NYLAND: Huh? Say it again.

Harriet: I--I just see that little bit, that preliminary stage.

MR. NYLAND: If you--if it stays as a preliminary something, you're

very lucky. It usually doesn't. But if it is very small and doesn't receive much attention from you, you can consider it like a tendency - and then simply it is a characteristic, of course - then it might be easier to accept it. It is a mechanical expression, you know. There's nothing special about it and it is not bad and it is not good. It just happens. And the more you can see that, that it just happens because you happen to be what you are, the more you can see the expressions or such things that you say, I don't like, as something that actually belongs to you. And since there is no criticism in 'I', it doesn't really matter at all what you are. It is only the fact that you are, even expressing it in--in certain forms of behavior. The fact that you are alive in that, that is what counts, not the description of your behavior. So, when the things are small, they become much more manageable.

If you're serious about such things, Harriet, and you have a good friend, you can talk about that and say - this is a characteristic of mine. I want to overcome it. I give you the right to tell me whenever I form--I--behaving--I am behaving in that way. And I will not get angry when you tell me about it. That will be of great help but you have to have a good friend. The other is, if you have experienced that kind of a behavior which afterwards you dislike, you write it up on a sheet of paper, that that is what you are at that time, and have behaved in such a way. Two or three days later, you read it when you are in a different state and then see if you can accept it without wanting to justify it.

Was that it, Bill? (Bill: Yes.) (CASSETTE TURNED)

Harriet?

Harriet: Yes.

MR. NYLAND: Are those things you dislike, are they serious?

Harriet: Yes, I think they're serious and I don't think I see enough of them.

MR. NYLAND: There is already enough when you see certain things, even if they are small. When they do come and you still have a certain kind of control, can you stop them? Let's say it's something in the direction of anger - I use that simply because all of us know what it means. And when you see it coming, can you stop it?

Harriet: It's usually that I see that it's gone or it's just passed.

MR. NYLAND: What? I don't hear it.

Harriet: No, it's usually after the fact.

MR. NYLAND: Yah, I know, but I'm talking about the preliminaries. When it's past, it's finished. You can be sad about it, but you cannot do anything more. Before it actually appears, but already the direction is indicated that it will appear, you may have a chance to stop that. There are two ways: either you stop it, if you have that control, or you intensify it. In both cases something is in control of your behavior and you're not a slave to your behavior itself. That is, you take it out of the mechanicality and you use something of yourself to direct it in accordance with whatever you wish and not what your mechanicality would demand.

Certain tendencies of that kind, when you dislike them afterwards, they may be subject to that kind of an attempt to overcome them. When you do change, that is, when you either stop or intensify, you have to use energy for the fact that you are changing, and that can only be utilized by means of an 'I'. So you must, at that time, make an attempt to accept yourself as you are. Then, particularly when you intensify it, you have to try to remain as awake as you can be. That is a requirement. Will that be helpful?

Harriet: I'll try that.

MR. NYLAND: All right.

(Silence)

Nature abhors a vacuum. When there is silence, different people of an audience ought to feel that something of their own current should fill the silence of emptiness. It should arouse you. You should say, here we have a group. We cannot afford to have silence. Even if you start without knowing where you will end, it's far better instead of just sitting.

What keeps you silent? What is it that you think that you cannot say? Why don't you make an attempt, because at any stage of the game, regarding Work, you will always have something that has to be pronounced, has to be said, has to be clarified. You will never finish because constantly in Work you develop and that what you are developing is new to you. And the acquisition of more and more knowledge of yourself never stops because you are a world and the exploration of that world within yourself has no end as yet. It will end when you die because then there is not that kind of a world any longer. But for the time being, we're not as yet dead and continue to be alive. And then you must, as I say, hate silences. You should be compelled to speak.

Ron Hayes: Mr. Nyland?

MR. NYLAND: Yah.

Ron: Ron.

MR. NYLAND: Yes, Ron.

Ron: At certain times, I can make an honest statement for my--myself, of my behavior. And in making that statement, something takes place for me which is worthwhile, and there is an acceptance of myself at that time. There may--but most of the time I either don't want to or I can't make that kind of a statement.

MR. NYLAND: Why don't you want to?

Ron: I--I'd rather--my mind would rather rationalize it or explain it or do something with it.

MR. NYLAND: Yah, but don't you think that that is childish? You could say that your mind would want to do it, but don't you think that is nonsense? You want to grow up and you want to become free from that kind of a rationalization process.

Ron: Yes.

MR. NYLAND: So if that is also in your mind and you catch yourself trying to rationalize, you can say, nix, nix, can't you?

Ron: Yes, but that could--I get involved in that, too.

MR. NYLAND: Yah, maybe, but then say--you say again, nix, nix to that until you're back again on the right road.

I can understand that a person doesn't really want to Work because he doesn't want to see what he really is; but then he is not very honest about it, or that what he claims, that he is interested in himself to want to find out, is not very clear, and I say it is dishonest. Moreover, if I want to take the time, energy, whatever it is as a wish actually to make a statement about myself, it is my own statement and I don't tell it to anybody, so I don't have to have any fear of anyone telling me certain things so that I become ashamed.

The only time that I would consider a statement like that for myself, if I utter it, or even if I think it or feel it, would be the presence of something that could actually then make me feel ashamed. Of course, such conditions exist; if you imagine God being there and you admitting to Him to make a statement about yourself, you may have fear that He will make you feel ashamed. God won't because the benevolence of that creature, if we want to call it that, is more than enough to accept you and to keep on, as it were, loving you because

the love has nothing to do with the state in which you are. The love is from one's emotion. The love is not from one's mind. The criticism of oneself is mental, but it goes over sometimes in an emotional state of not being able to stand it.

But the simplicity of Work allows one to make statements about oneself about which you needn't have any fear whatsoever. And you make it much too complicated. You exist and you breathe. Every time that you breathe even, you can say that you can move your lips. That can already remind you of the existence of yourself. Each time that you make any kind of a movement, and you can make that, and you can get up and sit down and move your hands and your legs and whatever - all of that is an opportunity for you, that something could exist and becoming aware of you as these movements take place. I say you make it too complicated because you start to think about it; and then when the rationalization process takes place, you even allow it. I'm sure that there are many thoughts in a person's mind, that if you only could get at it you would like to kick them out.

Last time we talked about draining. Go through a little process of draining your head until it is clear. Little experiments, Ron - walking around the car with a monkey wrench in your hand, not doing anything else but just walking around. And try to become aware of yourself, this body which is then walking and, stopping at an engine, you take the monkey wrench and you move your hands, your arms, you bend over - all of that, something in you could become aware of it. And that makes it so simple because you don't need any thoughts, no feelings particularly. You just happen to be. And the statement is, I am.

You understand now what I mean?

Ron: Yes. Yes.

MR. NYLAND: Kick your brain a little bit when it wants to become what it shouldn't be. Don't allow descriptions, rationalization, all kind of conditioning. All of that, of course, belongs to ordinary unconsciousness. Don't allow energy to go in that direction. You must become a master of such things. You have the ability to see that there is energy. You must take a responsibility for the distribution of it. You must know when certain times are being spent quite uselessly; and at other times that you really want to send it in the direction of being awake; and that is, of course, an attempt you make.

But you must know--you must have it in your own hands, as it were, to take that energy and direct it in the right direction and let it stay where it has to stay, and take it away when it has--has become useless.

Ron: I under--

MR. NYLAND: All right.

Ron: I understand that.

MR. NYLAND: All right. Good.

Lily Winawer: Mr. Nyland?

MR. NYLAND: Yah.

Lily: Lily.

MR. NYLAND: Yes.

Lily: I have difficult in distinguishing intuition from what seems to be tendencies--tendencies or inclinations or something less real.

MR. NYLAND: Intuition leads to a fact. Hunches, inclinations usually don't. They are on the road and they may become intuitive.

Intuition gives you a very something that is definite, reached like an intellectual fact without going through the rules of intellectualism. Sometimes when the intuition is reliable, of course you can count on it and you can act on it. Many times, since it is not reaching

you through intellectual processes, you have, every once in a while, your doubts. But many people can develop their intuition that they know that the facts they receive are just as valuable as an ordinary reasoning fact or a fact achieved or reached by means of reason. But all the other things like a presentiment or hunch or something that you hope for and becomes almost clear - leave them alone. They don't mean very much. Intuition is extremely important but only for those who are sensitive to it, and then it can become useful; but if it isn't and you have not enough experience with your intuition, then of course it also becomes vague.

Intuition is very good for Work on an emotional scale, because the intuition can tell me - whatever may be present of a higher level in the form of some kind of a spirit coming from Above and being present to me - that what is required of me to do or to be in the presence of that what is higher. Intuition can tell me. Reasoning cannot really tell me. I cannot describe it but I can feel it. And when the feeling is sufficiently developed - that is, when it is, as it were, sharp enough - the intuition will give me the direction for my behavior, how I should be in the presence of that what is higher than I am. In that sense I can understand 'I' when 'I' takes on the form of benevolence of wishing to forgive me, that within me there is definitely a knowledge of that what is right or what is wrong. And I don't go by the benevolence of God. I go by my own conscience of what I feel is becoming or not. For that intuition is extremely helpful.

All right?

Lily: Can one develop intuition?

MR. NYLAND: Of course one can. It has to be sharpened. One has to use it; sometimes you have to act on it to see if it is real. Intuition in--many times in the beginning is not always pure. There are many

feelings mixed with it and feelings usually which are in the direction of anticipation or having a wish for something that is defined in certain terminology. Then it is not pure intuition when it is too colored. But by gradually trying to see if intuition is correct and is pure, more or less you might say in an objective sense, that is, that what is present cannot give me the wish that that I--what I am wants to become that what I conceive of as being present. Again, it's the same thing with intuition as with an 'I'. I only wish to be awake, without determining at all what my state of awakening is because I cannot see it - until I'm there; then I will know. When I act on intuition, I will find out how pure it was. I may make many mistakes but it can be developed.

But again I must warn--warn you. Don't look for the intuition to be developed. Intuition will grown on its own when the conditions are right. And you do not know how to make the right conditions. All you can do is to pay attention to whatever happens to be intuitive and see then if you can act on it; and if it is reliable, you can continue.

Helen Ramsey: Mr. Nyland, it's Helen.

MR. NYLAND: Who is it?

Helen: Helen. I tried draining last night, and it was the first time in a long time.

MR. NYLAND: Who is it?

Helen: Helen.

MR. NYLAND: Yes. We talked about that, did we Helen?

Helen: No. Not--not with me.

MR. NYLAND: No, not last week, but some time ago. Go ahead, tell me.

Helen: It--something went out, it was this whoosh. It was very fast and then I was in another state in which there was some sort of separation between my body and something else, I--I guess maybe a--an--an

astral body - I don't know what to call it but it's something that's happened to me in--in music sometimes. And I didn't know what to do with it or what it was.

MR. NYLAND: Well, have you any fear about it?

Helen: No, but is it just something that happens?

MR. NYLAND: Yes, it can happen.

Helen: And should happen?

MR. NYLAND: Yes, it can happen.

Helen: And it's one of those things you just have to let happen and it will go away?

MR. NYLAND: Just let it be. Yah. If you have no fear, and even if you have fear, I said, well, it won't last. I don't think it's very serious. It can happen every once in a while because on account of Work, or attempts, or the closeness of Work towards oneself, things take place in oneself. They are changing and there is gradually a loosening up of a variety of different things which always have been too connected or too--too tight. And as a result, that what one calls an astral body or some form of ectoplasm, or an atmosphere, something of oneself goes over into an atmosphere; sometimes it becomes noticeable as a separation. But you see, it is so little, and when it does happen it returns again because it cannot--cannot exist too long outside of oneself and it is always connected with oneself. And such variations, they can--they can come because a person is not always the same.

Don't consider it too much. It happens even in ordinary life. It need not ha--be a result of Work at all. There is a certain fluidity within a person. Sometimes we compare it even with Kesdjanian body in the beginning of that. It's a different form of density as compared to ordinary matter of the body itself; and the body sometimes can be quite porous, can be affected by certain things from inside which then start

to stimulate this kind of a movement. Don't think too much about it if it doesn't bother you.

Helen: No, it--it didn't but whenever anything--and it didn't bother me in that sense, but when--

MR. NYLAND: No.

Helen: --but whenever anything happens like that, I--

MR. NYLAND: Sure. You notice it when it happens. It is right. It can always help you to Work, particularly if you can say that that what is taking place may be the result of Work and that is interesting. I would utilize that for myself and say it's all right, I will Work more because I have experiences that are interesting.

Helen: Okay. (Laughing)

MR. NYLAND: All right? That takes it out of the realm of seriousness.

Jessica Haim: Mr. Nyland?

MR. NYLAND: Yah, one hand is up here. Wait just a minute. Yah?

William Duncan: William Duncan, Mr. Nyland.

MR. NYLAND: Yah.

William: I've been making Work attempts very early in the morning right after I get out of bed and I've been noticing that even at that hour, quite often there are thoughts spinning around and I'm able to observe them pretty clearly, then...

MR. NYLAND: What? The thoughts?

William: Yah.

MR. NYLAND: No. No, no, don't use the word observe.

William: I don't know where to go from here.

MR. NYLAND: No, you can't go anywhere.

William: Okay. (Laughter)

MR. NYLAND: Observation is a word we use--we reserve for a very definite process in connection with awareness.

William: Perhaps I should say notice.

MR. NYLAND: Notice - yah. You know they are there, that's all. But you cannot do anything with them. If you don't want them to be there and they arrive already that early in the morning, you can always try to drain or maybe you have to get up a little earlier. I doubt very much that your thoughts bother you too much early in the morning unless you have a worrisome nature.

William: It doesn't bother me but they were just--just there.

MR. NYLAND: Yah, that is always. Whenever you want any 'I' to be there in the midst of the chaotic state of your thoughts, of course it's difficult. It's always--is there because you keep on maintaining your unconscious existence and that requires an activity of the mind. Your wish has to be stronger, as strong as you could make it in order to see if then, notwithstanding the difficulties of activity of the mind, that there still is a chance for this 'I' to be there and very simply as an--an ordinary objective faculty.

The attempt for wishing to Work sometimes can be much stronger than any kind of a thought process. And although you may know that there is some thought going on, it doesn't count. The other is predominating. Your wish must predominate. The--the wish has to be there and it has to be quite strong, because it is difficult, first place to create it and very difficult to maintain it. But that is Work, you see.

William: Yes.

MR. NYLAND: It is Work with a capital 'w', actually Work. It means effort, effort, effort. Gurdjieff sometimes calls it 'super-effort.'

All right?

William: All right.

MR. NYLAND: Good. Yah, now who was there?

Jessica Haim: Mr. Nyland?

MR. NYLAND: Yah.

Jessica: Jessica.

MR. NYLAND: Yah.

Jessica: I don't know how to express what I want to say because it seems to cover a number of areas. But I feel that I do things in ordinary life and--I mean, it just is that way and I feel that something is missing; and I call it a spiritual quality or something in relation to God.

MR. NYLAND: You mean that is missing?

Jessica: I feel that.

MR. NYLAND: Yah.

Jessica: And I--I don't know how to go about it. I feel that I have to prepare myself in a certain way and I don't know what to do.

MR. NYLAND: You think--what is the reason that it is that you feel it is missing? Are there too many other things? Or is the question of such thoughts or feelings simply that they are in their infancy? There may be two reasons for it.

Jessica: Well, I feel that my--my life is on a--a certain level.

MR. NYLAND: Of course, Jessica...

Jessica: I don't know how to say it.

MR. NYLAND: Well, the question is you have a feeling that something should be there and it isn't there. So then, if it isn't there, can't you make it?

Jessica: I don't know what you...

MR. NYLAND: If you can define it as something that is spiritual in nature, can't you fill it with so-called spiritual thoughts? Even if you begin with ordinary things that have to do with inner life and try to define for yourself what is your inner life and what has been your experience, and how much time maybe you have spent in thinking about it

or feeling it, and going then in the direction of religious living or ethics or any kind of a conduct that you consider ethical, can't you spend more time on that what you think you ought to have?

Jessica: I don't quite know how.

MR. NYLAND: But, as I say...

Jessica: There is some kind of a concept which comes up in me which is me in a very ordinary way and somehow in a very simple way, having religion as part of my life. And I don't know how to--I don't know. It's like a whole way of life and whatever element that involves is missing in my life.

MR. NYLAND: How would it express itself, do you think, if it were there?

Jessica: Well, when you spoke about the talents, that--that felt very close to what I was asking but I feel--I feel it's--it's completely out of my realm to do something for God.

MR. NYLAND: When you read about God, can you get a picture?

Jessica: More and more it becomes further away.

MR. NYLAND: No. It all depends. Did you read--do you know Rilke?

Jessica: No.

MR. NYLAND: Have you ever heard of him?

Jessica: Yes.

MR. NYLAND: Geschichte von Lieben Gott?

Jessica: I don't know.

MR. NYLAND: Little stories about God. Such kind of literature in a very simple form. Sometimes there are good authors of that kind - primitive folk, Indian folklore, customs and habits in accordance or prompted by religious feeling or religious living. It becomes of interest to see how certain people, in simplicity, adhere to different forms of that kind which has to do with the spiritual well-being of

oneself.

Association with such ideas and thinking and feeling and reading about them and trying to formulat(ing) them in yourself of what it might be if you were more spiritual, as if during such a time you say: how can I speak spiritually? What kind of tonation should I have to use in my voice? To what extent could I ask some kind of a spiritual something to enter into me, so that I can use it for an expression? What should my attitude be if I would like even to receive it? Am I in that kind of a state ready, even, supposing that a spirit would come and would like to have some room within myself? How would I behave? I think there are many ways by which one can keep on thinking about and surround oneself with that kind of an idea, and gradually penetrate within one and become much more part of yourself. It is not so difficult to develop a religious attitude.

What is needed for it is to see yourself in a relation to a variety of different things which are even by nature already much greater than you are. The concept of nature, when you admire it and you are in the mountains of the Sierras, wherever it may be; the meekness that one can feel in the presence of grandeur, something that really affects you when you read about a person who has done this and that and so forth. I said not so long ago the presence of children in their purity, or that what one admires can produce in you a very definite feeling of humbleness. The more one can see oneself in that way, as not very much but less and less able to do certain things, the more you come to a conclusion that there is something that could enter into you in that kind of a state.

In prayer, even fervent prayer, really meaning it, really telling God what you would want, without knowing actually if He can hear you, it will produce in you a certain state of wishing to have communication

of that kind. Imaginary conversations you could have along that line in which you talk about your own spiritual being, and wishing then that being to be there, and almost waiting for an answer, if you have an imaginary conversation with - who? Let's say Plato? Who appeals to you of the different personages in--in history? Who would you like to have had as a friend?

Jessica: Bach.

MR. NYLAND: Who?

Jessica: Bach.

MR. NYLAND: Okay. Talk to Bach. Ask Bach, why does he write fugues? Why does he want to repeat a melody? Because the first time he's not satisfied as yet. And he embellishes it and it comes back in the left hand. And then it is not right and he wants to put it an octave higher. And then it comes out and it is not right yet because the speed or the velocity or whatever, it's not right. So he doubles the effort and instead of using eighths, he uses sixteenths. The structure of that, the clarity of, I call it the fugue, simply. But it need not be that, it can be any kind of chorale that he's interested in, that he writes, purity of some of the--the different a cappella choirs in the--the Matthew Passion, for instance.

Such purity. You play them, you hear them. It fills you and there is something then that takes place in you and you say, that is a spiritual quality; I wished that to stay with me. First be open. It will stay when it comes in. And you live that more and more because your thoughts can be with it, your feelings. And during the day you are reminded, if you wish, of that kind of quality, and you ask yourself: how can I be now more spiritual in my thoughts and in my feelings even if I cannot express it? How can I be? If I were, how would I act like an angel, if an angel is, in its angelic behavior, something that

is more spiritual?

It's not so difficult, Jessica. You see the direction, what I mean?

Jessica; Yes.

MR. NYLAND: And I'm quite certain you can work it out.

Voices: Mr. Nyland?

MR. NYLAND: Yah.

Francisco Staffanell: (It's Francisco, Mr. Nyland.)

MR. NYLAND: 'Honneur aux dames'? Yah, who was it in the back?

Francisco: Francisco.

MR. NYLAND: Huh?

Francisco: Francisco.

MR. NYLAND: Francisco?

Francisco: Francisco.

MR. NYLAND: Yah, okay. (Aside): Will you help him?

Voice: No, he wasn't (there).

MR. NYLAND: He won't? All right, Francisco.

Francisco: Mr. Nyland, I have a tendency to be very pessimistic and I think it's because I am very strict with myself in a certain way - in the wrong way. It's a--like I set myself certain goals, and when I don't achieve them, I criticize myself.

MR. NYLAND: When you don't achieve it?

Francisco: Well, the goals are so, I guess, impossible in a way but there is a certain constant criticism of myself that goes on.

MR. NYLAND: Yah. Is that your type?

Francisco: Yes.

MR. NYLAND: And you've lived with it for a long time?

Francisco: Correct.

MR. NYLAND: Don't you think it's long enough?

Francisco: Yes.

MR. NYLAND: Why don't you change it then? Why can't you accept yourself in ordinary life or have people tell you that you're wonderful? Can you engage them and remind you that - Francisco, you're all right? And tell you, call you up over the phone and say - Francisco, are you pessimistic?

Don't consider too seriously, Francisco. It is really such nonsense because there are certain things you can do without any question which are perfectly all right and suitable and belong in what you are doing. And you can make yourself do it, particularly when you can handle it and it is small. What is wrong with saying thank you when you mean it? What is wrong with getting a cup of coffee for your wife when she needs it? What is wrong with helping someone with a dollar bill if they actually are in need of it? And you say to yourself - Francisco, it is good. Nothing wrong with being a good boy scout, you know. Oh, you don't have to be proud--proud about it and certainly you don't have to criticize it. I'm sure there are lots of things during the day which are perfectly all right and about which you don't have to be pessimistic. You can be pessimistic about an accomplishment that you want to reach and you don't reach it and you feel sorry. And when it happens many times, you take that on as part of your nature and then it becomes pessimistic because you look at--at that side of life. But try to look at the other side.

There are two sides to the Moon, you know? Fortunately the Moon always turns the right side to us. That is the Moon, and the Moon is our behavior, and you don't have to look at your behavior all the time as if you want to criticize it. But start with very small things, Francisco, things you can handle, things that are within your means.

When I talked a little while ago about lightness, try to be light.

When you walk, can you walk lightly? Can you walk on the ball of your foot? Can you walk as if you walk on air? As if you were dancing? By yourself, you know, not have anyone around because they will always criticize you, or if it is very straight, they say - what's the matter? Is that Francisco? What has gotten into him? So, not other people - for yourself. Talk in that way. Don't allow the thought of pessimism or criticism to enter. You say: no, I donát want to think about that now. I want to think about what I really know of myself which is quite all right and is passable even in ordinary life.

Can you do that?

Francisco: Yes.

MR. NYLAND: You have children, have you?

Francisco: Yes.

MR. NYLAND: Yah. Can you cheer them up or do they have to cheer you up?

Francisco, can you tell stories to your children?

Francisco: I have one child, sir.

MR. NYLAND: Huh?

Francisco: I have a child but she is not with me.

MR. NYLAND: Oh, I see.

Francisco: I don't have a child in a way.

MR. NYLAND: I see. So then you cannot use them, huh?

Are there children you know?

Francisco: Yes.

MR. NYLAND: Will you see them around Christmas?

Francisco: Yes.

MR. NYLAND: Can you tell them a nice story that ends well? Make attempts, Francisco. You don't get it by constantly stating that

you are pessimistic. You have to tell yourself, I don't believe you. You may have been pessimistic all my life but at the present time I close the gate and from now on I'll be an optimist.

Make an attempt. Make an attempt. It is not a question of just accepting yourself all the time the way you are - when you are in ordinary life. When it is for Work, it's okay, but then you don't call it pessimism anymore. The more you Work, the more free you will become.

All right?

Francisco: Thank you, sir.

MR. NYLAND: Okay. And that was that, wasn't it?

Voice: Yes, sir.

MR. NYLAND: And we don't want to run over like last time - although from the standpoint of eternity, it doesn't make much difference. So when do we meet again?

Voices: Monday. Friday.

MR. NYLAND: But that's Friday...

Voice: ...too long.

MR. NYLAND: Huh? Saturday already, too, you know. You're busy.

No, I don't think we should meet Friday. Saturday is all right. Next Monday okay, all right. No, no, Monday is no good. A week from today and Saturday, this week. Is that all right? Okay. It has to be.

Goodnight.

END TAPE

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